Calmage Sermon

Frank De Witt Talmage, D. D.

Los Angeles, Cal., April 15 .- In this sermon the preacher shows how our human misconceptions of God and his promises lead us into error and that the remedy is simple faith and obed! ence. The text is John iv, 48, "Except ye see signs and wonders, ye will not

We are always demanding gospe proof. Like Gideon of old, we want our faith boistered up by the wet fleece. Like doubting Thomas, we want to see Christ in the flesh and to thrust our fingers into the torn palms of the hands and into the wounded side before we will believe that he is risen from the dead. When any fact about God or the prophecies of the Bible is told us we at once say, "Give us the is the substance of things hoped for the evidence of things not seen," but and accept his words and promises. even when there are no signs and wonders visible to confirm our faith. May God help us as, in his name, we enter upon this most important and vital

Signs and wonders theological bave come to us. God and his attributes pass all the realms of human explana-The story is told that one day Michael Angelo entered the studio of Raphael. You know that the Florentine master was nearly a decade older na. As an artist who had won his spurs, he had a right to give advice to the younger man. Michael Angelo stood for some time before one of Raphael's can prove him to be or else we shall easels. The young man at this time was absent from his studio. Angelo lifted a pencil and drew the curves of the figure upon the canvas along broader lines. Then under the picture be wrote this one word three times: "Amplify! Amplify! Amplify!" You who have stood before the wonderful creations of the architect of St. Peter's of Rome know what he meant by that word. He meant "Increase the conception of your subjects." Oh, Raphael, knot the muscles of your model's arms and make swarthler necks and broader shoulders and more leonine countenances. The taunting Philistine is not a dwarf, but a giant. The master builders of history are not pygmies, but Titans. Neptune's trident does not rule a mill pond, but has for its realm the mighty deep. Amplify! Amplify: Amplify! Good advice that for Raph ael, in an artistic sense. Good advice for us in a theological sense. We have received certain revelations given in reference to God's personality, but we must not stop with these revelations. We must be continually enlarging out conception of him greater than our the Creator is the God who is nan intellects can explain.

and the planetary system. Friend, did not God exist before that? "Oh, yes," you answer; "God has always existed." But what do you mean by "always?" I follow Hugh Miller, the Scottish geologist, in his "Testimony of the Rocks" and in his "Footprints of the Creator," and he tells me that the six days of creation were not six days of twenty-four hours each, but that each day represented ages upon ages of time. This conception of the time of the creation was well expressed by the psalmist when he said, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." In the creation of the world the seconds of time are centuries, and the minutes are millenniums, the hours are eras, and the days are ages upon ages. If you go and stand by the falls of Ningara, the scientists will tell you that the falling waters wear away about six feet of rock every year. Then they will take you for miles down the rapids, toward Lake Ontario, and show you where those rocks have gradually been worn away by the falling waters of thousands of years. Next these ge ologists will open the leaves of the rocks and tell you that those rocks which have been worn away took ages upon ages to form. Then, after we go back thousands upon thousands of years to the creation of the world, you are not yet at the beginning of God's eternal existence, for God existed before the world was.

What Eternal Means. What the eternal existence of God means cannot be better illustrated than by the following words of M. Camille Flammarion, the celebrated astrono-What this French writer says about the heavens we can easily apply to the duration of time: "Let us imagine that we sail a million years with the velocity of light, 186,000 miles a second. Are we at the confines of the visible universe? See the black immensities we must cross! But yonder new stars are lit up in the depth of the We push on toward them: we reach them-again a million years, new revelations, new starry splendors, might fall in a straight line during a

Not only must we amplify our ideas in reference to God's eternal existence. but we must also amplify them in ref-Bible tells us that we are made after God's Image. "So God created man in his own image, in the image of God created he him, male and female created he them." Does this imply that fulfilled prophecies stamp the Bible as God is like unto us physically—that he being of divine authorship? has two eyes, two hands, two feet and a beating heart? Just as I find Queen Victoria's face stamped upon the Eng-"Whither shall I go from thy spirit or whither shall I fee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the

uttermost parts of the sea, even there thy right hand shall hold me. Yea, the thy right hand shall hold me. Yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee." In other words, God is here, God is there. God is everywhere at once. How can all this be and yet God be like ourselves in a physical sense? Men incomplete of conception was a pairt. supposed that God has a human form, as did the ancient anthropomorphites, or an animal form, as did the ancient idolaters, but the Bible doctrine as expounded by Jesus is, God is a spirit. and they that worship him must wor-

Not only does the omnipresence of force and compulsion." Now, my

God pass all human conception and friend, is that your illogical stand? explanation, but his personality, called Are you prepared to assert with your the Trinity, also passes human ex- one breath that Jesus Christ is the planation. Here we have God the Fa- best of all human beings and then to ther, God the Son and God the Holy assert with your next breath that Spirit. How can you interpret it? A Christ is a deceiver. Nay, nay, not dear friend of mine told me how an that. As an intelligent man you old Spanish artist once tried to explain should be ready to say here and new: it. Above one of the altars of a Mexican cathedral was a picture amid words as did Jesus Christ unless he clouds. Out of these clouds appeared the faces of three men. These three faces were all the same. Under the law of logic and common sense we cannot get away from this conclusion. Father, the Son and the Holy Ghost."

The Bible biographies of Christ, by The Bible biographies of Christ, by their luternal evidence, prove that were like three photographs of one face taken from the same negative. But had that artist caught a true conception of the Trinity? No. He no more pictured the true God than did the artist who tried to picture the face of the Trinity as that of one man. The with mysteries. Like a billed man, I full conception of God's eternal exist. full conception of God's eternal exist-ence and of God's personality passes all human grasp. Therefore I say to you, as Michael Angelo said to Raphael, when thou art trying to reach out after the personality of God, amplify and keep on amplifying. God is a Spirit tofinite. That means a flight in the grant of the control of the contro infinite. That means no flight of human offer of pardon and eternal life? "Nay, imagination can reach the heights or nay," again I say. Why all the promplumb the depths or touch the bounds ises of God are given to us I cannot of the realms of his presence. And because they are there I will ac-

never accept him at all.

But, though I have dwelt long upon my first point, I believe it is the least important of any I shall present, for it is almost an impossibility for any one of us to get away from our belief in an overruling God who was the creator of world. We are like the student of skeptical tendencies who was seated at th feet of that master of anatomy, Dr. Marshall. The great professor was explaining to his class the marvels of the points of the knee or of the hand. After he had finished his talk this student exclaimed, "A man must be a fool in deed who, after duly studying his own body, can remain an atheist." So we say, "A man must be a fool who can study the harmonies of nature and not py men, who are leading good Chrisbelieve that a master mind, called the Creator and the Ruler, is molding and influencing all." But, after we have studied the signs and the wonders of the heaven and the earth and have accepted a belief in a God, the next question which naturally confronts us ideas of God. We must try to gain s this: "How do we know that this God eyes can see and greater than our hu- author of the book we call the Bible, in which the coming of Christ We must amplify our belief of God's is foretold and the promises of forpersonality in reference to his eternal giveness of sin in Christ's blood are existence. The first verse of the first | made to a dying human race?" How chapter of Genesis says, "In the begin-ning God created the heaven and the of the Bible? Why, by the testimoearth." But that "beginning" simply my of the Bible itself. The internal alludes to the creation of the world evidences of a manuscript carry their own proof of genuineness. For centu- the elements of influence have their the test of internal criticism applied to it. The Bible lives as the word of God because its evidences have been proved one word, the power of the world—are true. Its signs and wonders are un-

The Bible Story of Creation. Let the first chapter of Genesis come forth and speak. That is to me one of nderful of all passages of the Bible. Have you ever carefully studied it? Suppose that Luther Bur-bank, California's wizerd of flowers and fruits, should bring to us a new kind of fruit. This fruit may be different from any other fruit ever grown. Then suppose he told us how he got that fruit. Perhaps it was developed by grafting an Italian grape upon a certain kind of American grapevine. If he told us sti this, and we knew that no other such grape had ever been grown, we would believe that he had developed that grape. Well, in the same way thousands of years ago God told Moses how he had created the world. First came the water, then the

same way thousands of years ago God told Moses how he had created the world. First came the water, then the living creatures in the water, then the living creatures in the water, then the living mais, then man. "Oh," you say, "that is a simple story." Yes, it is so simple that for thousands of years the scientists were trying to discover the order of creation, and now, much to their surprise, the biologists have found out that the order as written by Moses thousands of years ago is the scientific.

They were twiss. They could then just toddle. Adviosit every day of my third passed then futher shome. Those two little bables were the pets of our that the order as written by Moses thousands of years ago is the scientifically accepted order of creation of today. Does not the first book of the Bible bear upon it the stamp of God's authorship? Was not its story of creation told before science was bern?

Then study the prophecies. Why, if

Then study the prophecies. Why, if you begin to study these prophecies both of a size, you could not distinguish one from the other. When you work of a lifetime. One night William thought you were talking to one you Herschel, the astronomer, was study-ing the heavens. By conditions revealed there, he said to himself, "There must be a star in such and such a region." He pointed his telescope to that region and found there the star. vestibule of the infinite. We have advanced but a single step. We are all the ways at the same point—the center, everywhere, the circumference nowhere. To see before us the infinite, of which the study is not yet begun. We have night fall in a strong of the heavens are no more certain in their results than are the fulliments of Scripture. In those remarkable books of John Cumming, called "Apocalyptic Sketches" and "The Destiny of Nations," step by step the night fall in a strong of the heavens are no more certain the region of the heavens are no more certain the proved to William Herschel the pronounced the benediction of the evening sermon "Bluey" was dead. Explain this tragedy. I cannot. I do not wish to try. God knows best. I will leave it to the next world to find out why "Bluey" was taken and "Pinkey" left. but I want to tell you that the causes fluffy dress took fire. And before we the study is not yet begun. We have Destiny of Nations," step by step the seen nothing. We recoil in terror. We great preacher shows how the propheuttered thousands of years ago whole eternity, nor ever reach the bottom. It is infinite in all directions."

So wherever we go into the past let

standing upon the ruins of ancient ns always think of God as farther back. Babylon, once said, "I could take a competent engineer if I had sufficient urces and reconstruct Babylon, guided only by the prophecies uttered concerning it long before the first foun-dation stone was laid." So we find the Bible not only prophesying events to come, but also recording those events after they had happened. Do not the

Then the miracles of Jesus and the recorded biographies of Christ. How are you going to get around them? Victoria's face stamped upon the Eug-lish shilling, so some people think God's face, in a physical sense, is stamped face, in a physical sense, is stamped the best of men, as nearly all infidels plify! Amplify your idea of God's personality. In the One Hundred and Thirty-ninth Psalm I read these words:

it and said, "My boy, if you ever tou Are you going to take the ridiculous and illogical stand which a noted edimatches again I shall put your little finger into that tire and burn your skin tor of a city newspaper did when he just as much as papa's was burned yesterday in that fire you made." letter that went thus: "A man who drinks can preach a better temperance lecture than all the fanatics on earth. What was the result? That little boy found out what a deadly enemy fire could be, and he has never touched a But you cannot make men good by law. I am not a believer in religion, match from that day to this. Was I a cruel father to punish the child, or was so called, but I was convinced long ago I a true parent to save my little boy that the ultimate redemption of the children of men must come through the inculcation in their hearts of the refrom a tragic death? Cannot God in the same way be a loving, kind Fa ther when he sometimes permits tron igion of Jesus Christ. If men make bles to beat on the throbbing hearts of Christ the model, even though it be a his own children? uperstition, as I believe, virtue will

In closing I would bid you set your inate the world of vice and sin gospel compass. I want you to be like will be minimized. But it must come the traveler going through the western country guided by the beacon light of the rising and setting sun. I want you to be like a voyager setting sail across the Atlantic. He does not go in a hap-hazard way to a fisherman of Nantucket and say, "Will you with your saliboat take me to Europe?" But he goes down to the office of a great transgoes down to the office of a great trans-atlantic line. There he selects his steamer. He knows that this steamer is managed by a competent crew and commanded by an able captain. When the storms come and the winds blow and the billows heave, he does not rush upon the deck and say. "Let me take that wheel." Nay. He says, "The captain knows best, and he will see us ough." So may it be with us in life's voyage. May we step into the gospel ship and say to Jesus, "Master mander, wherever thou takest me

I know it is best for me to go." Some time ago a little girl was out driving with ber father. Suddenly the horse shied, and in great fright the daughter grabbed the reins from her father's hand, and the leaping borse nearly caused an accident. With that the father said: "Daughter, never do that again. You should learn to trust me. I will not let any harm come to you when I have hold of the lines." We must walk by faith and not by We must let our God take us where he will. Friend, child, are you ready to let God drive? Knowing that he loves us, will you trust him even when you cannot always understand him? Drive on, thou King of kings,

reason why I should reject that divine

conceive. But those promises are there.

cept them and live by them and leave

But now, believing that God is a lov-

ing Father and that the Bible is given

to us by divine inspiration, the next

difficult question which confronts us is

this: "Why does a loving Father, who is

preparing such felicity for us on the

other side of the grave, allow so much

misery and suffering and injustice to

his dear ones on this side of the

grave?" for we all can say with the

psaimist, "I have seen the wicked in

great power and spreading himself like

a green bay tree." Yes, we have seen

wicked Dives in a palace and good

Luzarus as a beggar dying in the gut-

ter. But that is not the universal rule.

Religion has in it the promise of the

life that now is. A proof of the fact we

may see around us in prosperous, hap-

Gladstone's Testimony.

Let me prove this statement by the

English statesmen of the past century,

said: "Christianity is the religion in

the command of whose professors is

lodged a proportion of power far ex-

this power is both moral and material

hardly be said to have a serious an-

tagonist. Force, secular or physical, is accumulated in the bands of Christians in a proportion absolutely overwhelming, and the accumulation of influence is not less remarkable than that

how God blesses his own in great num-

bers, I am ready to believe that he is

blessing his own even when he permits the heavy hand of trouble to fall upon

hem. I cannot understand always

why this trouble comes, but I am ready

by faith to accept it as a blessing. And

ones, although we cannot understand why these troubles come? Do we not, as parents, often have to do that which

were almost sure to find out that you

were talking to the other. The other

Sunday one of those little girls, then

kitchen and began to play with matches.

She struck one. It ignited. Her little

But I can explain to you how I avert-

ed a tragedy in my own home some two years ago. One of my little chil-dren, then about three years of age, came running to me, calling, "Papa, there is a fire!" I never waited a mo-

ment. I jeaped up the stairs, and there

I found that my little boy had been playing with matches and had set fire

to the closet. I was practically alone in the house. I went into that closet

and tore the clothes down from the

hooks and threw them out of the win-

dow. I burned my arms and my face. But what of that? I saved the bouse.

The boy was too frightened to speak, so I did not punish him, but the next day I found that this little boy of only

three years of age went and built another fire in the back yard. He seemed

to have the same fascination for a fire

ive lamp. There he was, lying upon his stomach, playing with the burning sticks. What did I do? I loved that

boy just as much as I did any of the other children, but I knew a severe

course had to be taken to save him from a horrible death. First I whipped him. Then I took a match and lighted

about four years old, went into the

stimony of one of the greatest of

William E. Gladstone, who once

the explanations for eternity.

A CAPE COD FISHERMAN.

"King of Jamaica." tain Baker and Jamaica-how this gen-Great Britain's richest West Indian isle. The history of the conquest began thirty-five years ago, with an armada of one lone schooner. She had two masts and could carry a hundred tons. Her owner and skipper was Lorenzo child of the sea as well. He took a cargo to Argostura, and on his return trip carried a lot of bananas. But by the

"The first man who has ten acres in bananas will be a rich man," he told them with earnest conviction. He touched intimately the lives of the ceeding its superiority of numbers, and blacks. He was known in their homes and at their church socials, and he AND PAINT in the realm of controversy it can helped them to build the chapel for which they were collecting money. He talked to the school children rooms full of bright eyed little pickaninnies, and he told them of the good of money. Then he told them how to of force. This is not surprising, for all

home within the Christian precinct. The art, the literature, the systematized industry, invention and commerce-in almost wholly Christian. The nations of Christendom are everywhere arbi-ters of the fate of non-Christian nations." Where people as a nation have honored God, there God has always honored and blessed those people. The maica was comparatively unknown. But he has succeeded. He revived the Island from economic prostration, and it is flourishing. He did it by making

Tower's Oiled Clething, Hats, Etc., and Mermaid Brand Mackinteshes & Rabber Clething. signs of these blessings everywhere that God is looking after and the banana trade caring for his own. Now, having seen

Captain Baker still lives at Port Anlooks after his charities and puts his sturdy shoulder to any enterprise for the beautifying of life along Cape Cod. Port Antonio files the American fleg. 'em," Captain Baker explained, I'm afraid he doesn't know his busi-ness very well."—World's Work

B. Goldsmith, Market Corner, Fredericksburg, Va

How the Gentle Yankee Became the

This is the remarkable story of Captle Cape Cod fisherman became king of Dow Baker, the son of a whaler, and a time he reached New York they had all rotted. The next time he went he got very green bananas. The fruit was not COLLECTION AGENCY, plentiful, so he began to teach the people how to grow them.

you have a foot of ground." Captain Baker had to push his cam paign of education at both ends. In Jamaica he taught people to grow ba-nanas, but in the United States he had to teach people to eat them. They were not yet an ordinary article of diet, and, moreover, the yellow kind from Jaisland from economic prostration, and

tonio, which now is not only an Amerlean town, but a Boston town. In the summer he goes back to Wellfleet, there renews intercourse with May-flower descendants, like himself, tries periodically to wring an appropriation from Uncle Joe Cannon for the pilgrim monument at Provincetown, quietly igh it is a British possession. The original plan was to alternate the flags.
"It's the cooly's business to change 'em," Captain Baker explained, "but

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Loave Beltimore 5 p. m., Fleeton 1:45, a. m., Timbs 2, Receduile 2:15, Jackson's Creek 4, Che.ry Point 4:15, Cricket Hill 4:20 Callis 4:50 Fitchetts 5:30, Ruarks 0:20 Warchouse 6:45, Coarads 5:35, Green Point 7:25, Stampers 8:10 Blands 8:50, arrive Freeport 9.
Returning, leaves Freeport for Baltimore and intermediate landiurs every Tuesday. Thursday and Saturday, weather permitting, as follows: as follows:
Leave Freeport 10 a. m., Blands 10.10, Stampers 10.30, Green Point 10:45, Conrads 11, Warehouse 11:30, Ruarks 12:95 p. m., Fitchetts 1, Callis 13:0, Crieket Hill 1:15, Cherry Point 2:15, Jackson's Creek 2: 0, Ocran 4, Fleeton 5:35, Timbs 6, Reedville 8:30, arrive Baltimore next

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Returning, leaves Ocran for Baltimore and intermediate landings, weather permitting, every Monday, Wednesday and Friday, as follows:

tollows:
Leave Ocran 1, p. m., Chasesi:15, Kilmar-nock 1:15, Grace Point 1:35, Byrdton 2, Hard logs 3, Harveys 3:15, Ficeton 4:30, Timbs 5, Reedville 5:30, Mila 6, Blackwells 6:30, Tipers 5:15, Sampsons 7, arrive Baltimore next morn-Faturday trip (only) extends to: Leaves ackson's Creek to:30 a. m., Cherry Point 10:45, Oricket Hill II, Califs II:15, arrive Fitchetts Cricket Hill II, Callis II:15, arrive Fitchetts 12 m.

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LEAVE FREDERICKSBURG SOUTHWARD.

5 55 a. m. daily except Sunday. Richmond accommodation. Makes all local stops.

6 21 a. m. daily. Atlantic Coast Line train. Stops on signal at Wide Water, Sunmit, Guinea, Woodslane, Penola, Ruthergien. Taylorsville and Glen Allen Sundays only; at Alexandria, Brooke, Mitford, Doswell and Ashland daily.

9 48 a. m. daily except Sunday. Makes local stops on signal.

12 29 p. m. daily, Seaboard AirLine train. Stops on signal at Lorton and Occoquan Sundays only, and daily at Alexandria, Quantico, Mitford, Doswell and Ashland.

5 26 p. m. daily, A. C. L. train. Stops at Alexandria, Doswell and Ashland.

6 39 p. m. daily, makes local stops on signal.

9 06 p. m. daily, S. A. L. train. Stops at Alexandria, Doswell and Ashland.

NOTE:—Time of arrivals and departures and connections not guaranteed.

C. C. COX, Agent.

W. D. DUKE. C. W. CULP. W. P. TAYLOR Ass't. to Prest. Genl. Supt. Traf. Mgr.

Maryland, Delaware & Virginia RAILWAY COMPANY.

Baltimore, Fred ericksburg, Norfolk and Rappahannock River Routes.

Schedule in effect March 31, 1906.
Leave Baltimore Pier 2 Light street, weather permitting. Sundsy 2 p. m., Tuesday and Thuisday 4:30 p. m., for 'Westland, North End, Mill Creek, White Stone, Irvington, Wrems, Millenbeck, 'Merry Point, 'Ottown. initisory 4:30 p. m., for *Westland, North End, Mill Creek, White Stone, Irvington, Weems, Millenbeck, *Merry Point, *Ottoman, *Morans, Burhans, Urbanna, Monas kon, Water view, Whealton, *Ray Port, Sharpe, Bowlers, Wares, Welfords, Tappahannock & 9 a. m. Naylors Hole, Blandheid, Carters, Laytons, Leedstown, Saunders, Greenlaws, Port Royal, Port Conway, Hay Mount, Hop Yard, Ratcliffes, Fredericksburg, ..., for Westland, North End, Mill Creek, White Stone, Irvington, Weems, Milenbeck, Merry Point, Ottoman, Morans, Burbans, Burtons, Oonaldsons, Urbanna, Monaskon, Whealton, Water View, Sharps, Tappahannock.

Leave Fredericksburg, Sunday, Tuesday and Thursday 2 p. m., tide and weather permitting, for Ratcliffes, Hope Yard, Hay Mount, Port Conway, Port Royal, Greenlaws, Saunders, Leedstown 4 a. m., Laytons, Carters, Blandbeld, Naylors Hole 5:30 a. m., Tappahannock 7:30 a. m., Wellfords, Wares, Bowlers, Sharps 9:30 a. m., Wellfords, Wares, Bowlers, Sharps 9:30 a. m., Wellfords, Wares, Bowlers, Sharps 9:30 a. m., Wellfords, Wares, Bowlers, Millenbeck, Merry Point 2:30 p. m., Ottoman, Morans, Weems, Irvington, White Stone, Mill Creek, North End, 5:30 p. m., Westland, Arrivo in Baltimore, Tuesday, Thursday and Saturday mornings.

Leave Tappahannock, 7:30 a. m., Tuesday, stopping at Wellfords, Water View, Monaskon, Urbanna, Burtons, Burbans, Millenbeck, Merry Point, Ottoman, Morans, Weems, Irvington, White Stone, Mill Creek, North End, Westland.

Arriving in Baltimore Wednesday morning, *Steamer leaving on Sunday does not stop.*

Leave Tappahannock, Saturday 2 p. m. stopping at Wellfords, Wares, Bowlers, Sharps, *Steamer leaving on Sunday does not stop.*

Leave Tappahannock, Saturday 2 p. m. stopping at Welifords, Wares, Bowlers, Snarps, isay Port, Whealtons, Water View, Monaskon, Urbanna, Donaldsons, Burtons, Burtans, Millerbeck, Merry Point, Ottoman, Morans, weems, Irvington, White Stone, Mill Creek, North End, Westland, Returning, steamer will leave Norfolk Monday, 3 p. m., weather permitting for Tappahannock, stopping at landings as above.

POTOMAC RIVER ROUTE.

Schedule, in offect Thursday Enbrungs Sth.

POTOMAC RIVER ROUTE.

Schedule, in effect Thursday February 8th, 1906. Three trips weekly between Raitimore and Washington. Steamer will leave piers, Light Street wharf, weather permitting, every Tuesday, Thursday and Saturday at 5 p. m., for the following points: Millers, Bromes, Porto Bello, Graysons, Coan, Bundicks, Wainut Point, Cowarts, Lewisetta, Lodge, Mundys Point, Kinsale, Bond Point, Lynch's Point, Adams, Piney Point, Abells, Leonardt, wn. Howards, Cobroms. Stones, Bushwood, Lancssters, Riverside, Liverpool 1 oint, Glymont, Alexandria.

Arriving in Washington early Monday, Thursday and Saturday morning.

Beturning steamer will leave 7th Street Wharf, Washington, every Sunday, Tuesday and Thursday at 4 p.m., weather permitting, stepping at landing as follows: Alexandria, Glymont, Liverpool Point, Riverside, Bushwood, Lancaster, Howards, Cobrums, Stones, Leonardtown, 2 bells, Piney Point, Adams, Lodge, Mundy's Point, Kinsale, Bond Point, Lynchs Point, Coan, Bundicks, Wainut Point, Cowarts, Lewisetta, Millers, Grasons, Bromes, PortoBelft.

Arriving in Baltimore early Tuesday, Thursday and Saturday mornings.

Freight received at pier 9. Light St., Baltimore, on saifing days until 4:30 p. m.

WILLARD THOMSON, seneral Manager, T. MURDOCH, Gen'l Frt. and Pass, Agt., T. MURDOCH, Gen'l Frt. and Pass, Agt., STEPHENSON & BRO., Agts., Washington, W. M. REARDON, Agt., Alexandria, Va.

CHESAPEAKE STEAMSHIP CO. "CHESAPEARE LINE." BLEGANT PASSENGER STEAMERS "AUGUSTA" AND "ATLANTA."
For Old Point Comfort and Norfolk, Va.
Steamers leave Baltimore daily texcept
Sunday) at 630 p. m., and arrive Old Point
Comfort at 6 g. m. and Norfolk at 7:15 g. m.,
where connection is made with the Rail Liues
for all points South and Southwest.

"YORK RIVER LINE." ELEGANT PASSENGER STEAMERS "BAL-TIMORE" AND "CHARLOTTE." For West Point and Richmond, Va.

For West Point and Richmond, Va.

Steamers leave Baltimoredaily (except Sunlay) at 5 p. m., and arrive West Point at 7:30 t. m., and Richmond at 9:25 a. m.

Steamers leaving Baltimore on Mondays, Wednesdays and Fridays, and leaving West Point on Tucsday, Thursday and Saturdays, all at Gloucester Point, Clements and Ailmond's and steamers leaving Baltimore on Tucsdays, Thursdays, and Saturdays, and West Point on Mondays, Wednesdays, and West Point on Mondays, Wednesdays, and Fridays, call at Yorktown and Clay Bank weather permitting). Fridays, call at Yorktown and Ulay Bank (weather permitting).

STEAMARS LEAVE BALTIMORE FROM PIERS IS AND IS LIGHT ST. WHARF.

Through tickets to all points may be secured, baggage checked and staterooms reserved from the City Ticket Offices, 119 E. Baitimore St., ARTHUR W. ROBSON. agent, 127 E. Baitimore St., or the General Offices, 520 Light St., Baitimore, Md.

KEUBEN FOSTER, E. J. CHISM, General Manager, Gen. Passenger Agent.

T. H. McDANNEL, Ass't Gen'i Pass, Agent.

Grove's Tasteless Chill Tonic

has stood the test 25 years. Average Annual Sales over One and a Half Million bottles. Does this record of merit appeal to you? No Cure, No Pay. 50c.

Enclosed with every bottle is a Ten Cent package of Crove's Black Root Liver Pills.